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FIFTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

June 20-23, Durham, New Hampshire

(See inside front cover)

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FIFTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

*To promote the interests of the small community as a basic social institution,
concerned with the economic, recreational, educational, cultural
and spiritual development of its members.*

JUNE 20-23, UNIVERSITY OF NEW HAMPSHIRE, DURHAM, NEW HAMPSHIRE

For the past four years the small-community conference has been held at Yellow Springs. This year it will be held at the University of New Hampshire, at Durham, in association with the New England Institute of International Relations, which will extend from June 17 to 25. Sessions on the community will be held on June 20, 21, 22, and 23.

These conferences bring together men and women from small communities interested in sharing experiences in the field of community interests, and who want to gain new information from qualified leaders. Those attending have been ministers, teachers, businessmen, students, social workers, public officials, sociologists, community leaders. All who come make a needed contribution, and find value in informal sharing of ideas and experiences.

Among subjects for discussion will be: The prospects for community life in a time of mass action. "One foot on the land," an emerging social pattern. Simple living as an influence for peace. The prospect for small business. Significant community achievements. Recreation, Health, Education.

Cost, for the four days during which the community conference will be held, about \$25; for the entire Institute period, \$40.

For information address Community Service, Inc., Yellow Springs, Ohio, or American Friends Service Committee, 1374 Massachusetts Ave., Cambridge 38, Mass.

COMMUNITY SERVICE, INC.

Community Service, Inc., which sponsors this conference, was begun eight years ago as an organization to aid individuals and groups working for better community living. It has done this through publication of community literature, research in community problems, a "Community Travelers Exchange," a correspondence course for persons and groups interested in the community as a basic unit of society, lectures, and consultation services.

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OBJECTIVE INQUIRY AS A CONSERVATIVE INFLUENCE

Free critical inquiry often is looked upon as chiefly a disruptive influence, tending to great changes in human institutions and attitudes, to the breaking up of old patterns of life and the forming of new ones. On the other hand, readiness to accept prevailing beliefs and attitudes has been seen as a conservative influence, as tending to hold society in tried and true ways, with resistance to change.

However, the facts very often do not sustain such an opinion. Very often free, objective inquiry is a conservative force, leading to the preservation of tested values. And very generally the trait of credulity, of holding beliefs because they are held by the people we look up to, and without critically examining and testing them, results in rapid and violent change, and in loss of valuable elements in our cultural heritage.

The history of the small primary-group community has seemed to support the prevailing opinion. The typical small community has been characteristically conservative. It has commonly held blindly to the faith of the fathers and has looked with suspicion upon free inquiry. The sophisticated city has been the place of rapid change, of exploration and pioneering.

The beliefs and customs of any primitive community contain elements of great inherent value, the accumulated residues of skills and of wisdoms from many generations of living together. Those customs and beliefs also usually include mythologies, prejudices, obsolete conventions and mistaken opinions which would not stand the test of free, objective inquiry.

As a primitive culture comes into contact with one that is more dominant and more sophisticated the ideal course would be one of critical examination, appraisal and selection, with a keeping of those elements of the old culture which will survive the test of such inquiry, and a giving up of those that do not. The usual course of small community life when it comes into contact with sophisticated and seemingly more successful cultures is quite different. When a general impression gets abroad in a primitive community that its culture is inferior to the new one, there commonly is a general abandonment and collapse of the old culture. Good and bad elements of the old are forsaken together, and good and bad elements of the new are eagerly adopted. That is one of the commonest results of the meeting of traditional cultures with those which are sophisticated, and the world has lost much of rare cultural value by that process.

In an age when indigenous cultures did not come into contact with more dominant and sophisticated cultures, uncritical faith may have resulted in preservation of inherited values. But at a time when every element of human culture comes into conflict with conflicting beliefs and customs, "simple faith" is no longer a conserving influence. Nothing less than free, critical, objective inquiry, motivated by strong spiritual commitment to live by the best one knows, is adequate to sift beliefs and customs, and to hold to those of inherent worth.

Capacity for critical inquiry is not quickly achieved, any more than a strong, well developed body can be acquired at once by any act of decision. It is the result of persistent exercise and of practice. The only sudden change one can make from credulity is to another credulity. A number of cases will illustrate the fact that a background of unquestioning belief may be a destroyer of values.

* * *

A few years ago a representative of an educational foundation made a study of the attitudes toward religion of the students of several colleges. In commenting on the unreligious, almost antireligious, attitude of the students of a certain college he said he found the student attitude there—that religion is a meaningless and obsolete folkway—to be just as credulously and uncritically held as were the traditional orthodox beliefs with which some of them had left home for college. With reference to their new attitude they had the same feeling of self-evident truth which did not call for inquiry that they had formerly had for the old orthodoxy. The habit of free, critical and objective inquiry would have resulted, not only in discriminating, perhaps radical, modifications of inherited beliefs, but also in a recognition and continued holding of the tested values in the old faith. As compared with the credulous, uncritical abandonment of the total inherited pattern which frequently took place in this college environment, the habit of rigorous, objective inquiry would have been a conserving influence.

* * *

For more than two thousand years Chinese formal education conformed to a stereotyped pattern of rote memorizing. The merit of the system was so uncritically and implicitly believed in that exploration and pioneering did not emerge. Then, with foreign contacts which seemed to show Chinese culture to be inferior to European, the two-thousand-year-old system suddenly fell into disrepute. So nearly universal was the revulsion from the old learning that some men feared that ability to read the classics might become extinct.

This revolt was as uncritical and as indiscriminating as was the long period of unthinking acceptance. An objective study of the old Chinese educational system would have demonstrated that as a sole educational program it was totally inadequate. Yet such a study probably would have disclosed that through the centuries valuable techniques of memory had been developed. Buried in the mass of classic literature there would be found some of the world's great wisdom which should continue to be held as the common property of educated men. If there had been developed a widespread habit of critical, discriminating inquiry, while it doubtless would have resulted in a radical recasting of the Chinese system of education, it probably would have recognized and kept a place for highly valuable elements which had developed in the two thousand years during which that system had prevailed.

* * *

Communism in its economic and political ideology represents a violent change from previous social structures. However, as at present associated with suppression of freedom, with regimentation of thinking, and with the police state, it feeds largely on credulity. Most communist strength is among peoples who formerly were subjects of despotic governments and members of religious faiths which prohibited free inquiry and demanded uncritical adherence to traditional beliefs and to clerical authority. The credulous, uncritical mind could exchange one credulity for another, but could not critically and objectively examine its present beliefs and the new faith, keeping what survived examination, and rejecting what did not. It is significant that in those parts of Europe where free inquiry is best established the prevailing alliances are neither with the credulous extreme right nor the credulous extreme left, but with exploration, appraisal and experiment, and with the gradual building up of policies which keep the best of the old while adding promising elements of the new.

* * *

These cases are paralleled by experiences in many instances where credulously held attitudes and beliefs come into competition with powerfully presented new ways. The disintegration of community life which is taking place over the world, while it is *occasioned* by the spread of critical inquiry in many fields, is *caused* by the primitive community trait of uncritical acceptance of prevailing beliefs and attitudes. So long as no strongly competing way of life is in view the habit of uncritical acceptance may seem to be a conserving influence; but when a strongly competing pattern of living does appear, with its perhaps superficial advantages, the entire structure of community life and thought may collapse, with loss of the very great values it holds.

Fundamentally, preservation of the great and enduring values of primary-group community life is not furthered by intellectual insularity nor by uncritical adherence to traditional ways. The habit of vigorous, discriminating, objective inquiry into the basis of values, religious, social and economic, will result in many changes, but not in wholesale rejection of inherited cultures. By that process of inquiry mythologies will be exposed, prejudices uprooted, mistaken ideas removed and false loyalties released; but elements of worth will be preserved and woven into the ever-growing fabric of community tradition, while novel vagaries and mistaken current vogues may be accurately appraised and rejected.

The small community has lost much of its standing as compared with the city. Of all changes in its structure and attitudes which might tend to recover its position and to conserve its values, the widespread development of a spirit of free, critical, objective inquiry would perhaps be of most importance. It is lack of such inquiring attitude which has caused the good and the bad of community life to be discarded together. Such habit of inquiry would be a conserver and not a destroyer of ancient values.

—Arthur E. Morgan

SOCIAL SERVICES AND COMMUNITY BOUNDARIES

A good community under modern conditions requires that we achieve an over-all vision or pattern of what a good community would be, and that we undertake point by point to fill in that pattern. This article discusses the contributions to integrated community life which can be made by wise determination of areas for community services. Consolidated schools and community telephone systems are taken as examples.

Community life is made up of the general associations we have with the community as a whole, and of special associations we have with smaller specialized groups. Local government is an experience shared by all members of the community. A weekly outdoor musical concert, common use of public park and playground, the local newspaper, the stores, the general neighboring together, provide other common experiences. Specialized experiences are supplied by the medical association to which the physician belongs, by the farmer's membership in the Jersey cattle breeders association, by the printer's membership in the typographical union, by the grocer's relations with his wholesaler, and by numberless other specialized associations and relationships.

A good balance between the general associations of the whole community, and the specialized associations and relations each of which affects only a small part of the community, is necessary for good community life. Under more primitive living conditions many communities were narrow and provincial because they had only general community relations, and at almost no points did they reach out and have contact with the larger world. Today the condition is reversed. A multitude of special interests penetrates our lives, dividing them into unrelated fragments, while the unifying influence of general community life grows less.

The full value of community life cannot be realized without many elements of living together of the whole community. Children need to see their parents and neighbors in many and varied activities if they are to take over the full cultural inheritance. Each additional kind of experience the whole community has in common tends to increase mutual acquaintance and mutual confidence, and to create more of an integrated community.

Under present-day conditions the small community, with its great and essential values, will not survive by chance, but only by conscious design. Only as there is clear understanding of its values will there be the careful planning necessary for its wholesome and vigorous development.

Such understanding of community values and needs would influence in many ways the practical planning of social and economic services. Two examples of the difference between haphazard growth and conscious planning are supplied by practices in school district consolidation and by the layout of rural telephone lines. In each case the village of Yellow Springs supplies an example of growth without planning.

SCHOOL DISTRICT BOUNDARIES

When the State of Ohio enacted legislation providing for the consolidation of school districts, apparently in the planning of that legislation no one thought of the integrity of over-all community life as being worthy of consideration. In the determination of consolidated school district boundaries the field was left open for competition, quite regardless of how natural communities might be disrupted in the process.

The people of Yellow Springs were not so aggressive as some of their neighbors in competing for territory for a consolidated school district, and the promoters of a consolidated school seven or eight miles away pushed the boundary of their district close to the village of Yellow Springs. After bonds of the new district were issued to erect a school building, change of district lines was not easy. As a result, children living within two or three miles of the Yellow Springs high school, in the town where their parents normally do their shopping and attend church, must attend school in another town six or seven miles from their homes. The life associations commonly begun at school are with a different group of persons from those they would normally associate with most intimately for the rest of their lives. The school associations of early years are largely cut off from the business and other associations of later years. Thus in many such cases the integration of normal community life in Ohio was partially destroyed because those who prepared the legislation for school consolidation were not aware of the significance of community life. A study of discussions of school consolidation indicates that only recently and very partially have American educators realized the importance of preserving natural communities.

The State of New York is in some degree an exception to this general shortcoming. As school consolidation was undertaken there, the rural sociologist, Dwight Sanderson, brought the issue of community integration to the attention of legislators and school administrators. The result in New York has been that in the process of consolidation of school districts attention is regularly given to natural community boundaries. The following comments by Dr. Sanderson (from "School Centralization and the Rural Community," Cornell Extension Bulletin 445, 1940) indicate an awareness of the problem:

"In the *Report of the Regents' Inquiry* some basic considerations that are essential criteria are advocated. It holds that every school district should (1) 'coincide as far as possible with the natural community boundaries,' and (2) 'keep the schools and the government of the schools close to the people so that the citizens generally, including the parents and taxpayers, may know their schools and what their schools are doing, may have an effective voice in the school program, and may participate in the community use of the school building.' And it adds, by way of emphasis: 'These last two factors, relation of the school to the natural community and closeness of the school to the people, are of first-rate educational significance and are not to be sacrificed in the interest of "efficiency."' "

If such a sacrifice is made to establish economical districts, we will find in a generation that something of deep significance which money cannot buy has been destroyed.'

"The important criteria for determining the area of a central-rural-school district are two: (1) What is the area within which it is possible to support a satisfactory senior high school and other necessary educational services; and (2) is this area a natural community or may it become one? . . .

"With regard to the second criterion, the area should be one in which there is already a natural community, consisting of a village and the residents of the surrounding open country, who together support economic and social institutions to serve the area, and one that may be enlarged to include the proposed district with the prospect that it will be assimilated into a functional community. It is obvious that two or more competing communities may be involved in the selection of the site of the high school, which will form the center of the new central district. Which of these should be chosen should be determined by a careful analysis of the strength and services available in the village centers. This may be done by mapping and measuring the trade and social areas of each of the villages, their economic and social facilities, and their social solidarity and efficiency. Means for doing this have already been developed in various studies of community areas in central New York carried on for a decade in a half dozen representative counties.

"It must be recognized that rural communities are of various sizes and that all of them cannot support high schools. It is necessary, therefore, to devise means of bringing them together to form a larger community for the maintenance of a modern high school. This does not mean that the smaller communities need to be absorbed in the larger community unless and until conditions make this inevitable. It may be best to maintain an elementary school or junior high school as an educational and civic center in a smaller community, depending on local circumstances, but either would be administered by the board of education of the larger administrative district. . . .

"The chief concern is how redistricting shall be accomplished. . . . These districts should follow community lines and not those of town or country boundaries. . . .

"What, then, will be the effect of redistricting on rural community life? It has already been stated that community life has become more integrated as the result of better means of communication. At the same time it has become more complex and more intimately related with the outside world. The school is gradually assuming a new role in community life. It no longer conceives its job to be merely the teaching of the three R's and giving the individual intellectual tools for his personal success, but has the social objectives of helping to make good citizens of the State and better members of the family. In short, it seeks to develop personality and character. To succeed in these social objectives, the

school cannot function solely within its walls, for it learns that the community, the family, the church, and other agencies, influence the personality of the child and have their part in his education. The school is, therefore, coming to recognize that it must work with the community and that only through developing his community relations can the best socialization of the child be achieved. Thus, the community is essential to the educational process of the modern school. Without the concrete social environment of the rural community, the school loses an important educational influence. In spite of the growing complexity of its life, the rural community is so simple and definite that the average individual can grasp the social relations involved in it, and this makes it peculiarly valuable in the social education of the young. The individual may have a satisfying status in a rural community which is much more difficult to attain in a city. . . .

"School-district reorganization means setting a new pattern for rural organization, just as the one-room school set the pattern of neighborhood organization a century ago. This pattern will be set not only for today and tomorrow, but for generations to come. It is a turning point in the organization of rural society, and will affect not only the school but other rural institutions. If it is done wisely, with due consideration to the importance of preserving those communities which can adequately furnish the desirable social and economic facilities, it will develop a finer and richer rural culture."

Eugene T. Stromberg in another Cornell Bulletin (No. 699, "The Influence of the Central Rural School on Community Organization," 1938) throws further light on the treatment of the subject in New York State. He quotes from the state school authorities' interpretation of the law: "The social and economic community interests and activities of the people will be an aid in determining the extent of the territory that should be included in such central district," and Stromberg adds, "This interpretation indicates that the central school should be established in the area which already exhibits such characteristics of a community as dependence of the inhabitants on a common trade center and participation in a number of common activities."

The centralized school is such a vital element of community life that if it serves a natural community it can be a powerful integrating influence, whereas if it disregards natural community boundaries and splits communities it may be a powerful influence for their disintegration. As to the influence of the school on the community, Stromberg writes:

"The classrooms, laboratories, library, shop, auditorium, gymnasium, cafeteria, and playground form the physical basis for the use of the school property as a community center. That the school is a logical place for the development of a community center has been pointed out in a special study of such a function of the school in any area. Other organizations are not displaced, but the school becomes a coordinating institution by virtue of its central and public position. . . .

"There is no building or organization whose regular and special programs

are of such general community interest as are those of the school. The school athletic contests, concerts of the musical organizations, operettas, class plays, physical-training demonstrations, commencement, baccalaureate, and a number of other events are interesting to all of the people of the community, not only because their children are in the limelight, but because the programs themselves serve a distinct need, and lend a welcomed variety to the ordinary offerings of the rural community. . . .

"Boy Scout and Girl Scout troops, organizations of dairy farmers, and numerous other organizations use the school buildings. These include Townsend clubs, fish and game clubs, lodges, churches, alumni associations, Grange, Brotherhood, Grange-League-Federation local organization and promotional meetings, library associations, literary clubs, bridge clubs, chamber of commerce, and community chorus. . . .

"The central school can and does serve as a community center. Besides providing adequate equipment for meetings of community organizations, the expanded program of the school provides opportunity for many social gatherings. That needs for this type of meeting place and program exist is illustrated by the rapid development of other facilities when those of the central school are too limited to serve its expanding community outside of school hours.

"Of the 15 schools included in this study, 11 may be said to play important enough parts in the programs of community activities to be called community centers." . . .

The need that the consolidated school area should coincide with natural community boundaries is further emphasized by Stromberg. Discussing his examination of 15 centralized school districts he wrote:

"The school district has come to define an area within which the people are well acquainted with one another. A new community area, the school district, has combined with the trade area to strengthen the unit that both claim as a supporting area. In every district but one, this was a common evaluation of the influence of the central school. People from one section of the central district meet people from other sections when they attend programs in the school building and in which pupils are involved. Thus parents come to know each other's children and eventually each other. Children are friendly with others from all parts of the district. . . . Despite the fact that all of the graduates of the elementary school or the high school do not remain in the district, those who do remain carry with them the friendships and acquaintanceships resulting from association in the public school, which was common to them all. When the young people of the area plan new organizations or activities, they think in terms of the district as the area from which their associates will come. With every class of graduates from the central school there are more potential participants in adult activities which have the school district as a geographical area. . . . The school district

becomes more and more the unit within which people visit their friends and associate in groups, with lessening regard for village-county divisions. . . .

"Distinctive community life and community organization are more evident in those central districts where a single village serves as the center of trade and organizations. Where such services are scattered among several competing villages of nearly equal importance, such community life is less evident and will develop more slowly, if at all."

Here and there in the literature of the subject one finds at least rudimentary recognition of the need that centralized school district boundaries should coincide with natural community boundaries. For instance, D. E. Lindstrom wrote in 1943: "Natural areas are the best basis for [school] reorganization. . . . In most cases the most convenient centers are the natural and neighborhood and community centers . . . the centers to which people naturally go to attend church, to meet their neighbors and friends, to trade and to send their children to school." In the publication of the National Education Association entitled *A Policy for Rural Education in the United States* we read: "The geographical arrangement of school districts should be brought more nearly to correspond with these larger community groups." "Another important limitation on the achievement of these standards [for school consolidation] is the necessity for preserving the integrity of real sociological communities." "The community is a vital factor in determining the organization of local school units, especially for attendance purposes." "The most fundamental unit of group activity in rural America is the community." These occasional comments indicate that in the field of school administration there is a gradual awakening to the need for preserving and promoting the integration of community life. Yet an examination of the literature indicates that by and large educators have not yet awakened to the significance of the community in American life.

RURAL TELEPHONE ADMINISTRATION

Another service the administration of which can help to integrate or to disrupt communities is rural telephone service. Here again the village of Yellow Springs supplies an example of what ought not to be done. The village is adjacent to a county line. Following the general rule of not crossing county lines with local rural telephone service, homes about a mile from the corporation limits of the village, where these people were used to trading and attending church, were connected with a city exchange eight or ten miles away in another direction. For one of these subscribers to reach a store or a neighbor in Yellow Springs, a mile or two away, he must telephone Springfield ten miles north of Yellow Springs, then be connected by long distance with Xenia, ten miles south of Yellow Springs, and then be connected with his storekeeper or neighbor a mile or two from where he lives. Yet so powerful is the telephone in influencing community relationships, that neighbors of these old subscribers, on calling for telephone connections, prefer to be on the same circuit as their neighbors, even though it

The conversation between a certain stranger and a local man is reported to have gone something like this:

"What community is this?" inquired the stranger.

"Just what is a community?" replied the man.

"Well," said the visitor. "I guess a community is a place where people work together, worship together, and live together." After some reflection the man answered by saying: "I guess this isn't a community. It is just a place."—*The Mennonite Community*, April, 1948.

leads to a central office ten miles distant from their old trading center. The distribution of telephone service has in some degree changed community alignments.

Such unfortunate distribution of telephone services, much of which goes back to the early days of the telephone industry when small independent companies were competing for territory, illustrates the fact that so powerful a socializing agency as the telephone may be either an integrating or a disruptive force in community life.

These examples from the earlier days of school district determination and the layout of telephone areas indicate the mutilation of community which may take place if social and economic services are not worked out with a consciousness of the value and importance of over-all community. In many parts of America such partial destruction of primary-group communities has taken place, where if the importance of strengthening over-all community life had been realized suitable plans of equal economy might have been possible.

A case in which rural telephone service was a strong integrating influence is described in a bulletin, "Rural Community Types," by Hiller (University of Illinois Studies in the Social Sciences). A community of Frisians in Illinois, described in this bulletin, had a rural telephone system which coincided with the community. There was a conscious effort to make the telephone an agency of community life. The party line developed into a valuable community asset. A certain agreed-upon signal, which could be heard at all telephones on the line, meant that something was about to be said which would be of interest to the whole community. Thereupon everyone would "listen in." Another agreed-upon signal meant, "A member of the community is going to the city. Does anyone want to go along?" or "Is there any small-scale produce to be sent to market?" Anyone interested in this announcement would pick up his receiver and complete arrangements. Another signal meant, "A member of the community needs to make a trip and would appreciate transportation—who will give him a ride?" In this way the telephone system became a medium for binding the community together and increasing acquaintance and a spirit of fellowship.

In a Mennonite community in Warwick County, Virginia, it was long the custom for the Sunday school superintendent to announce time for starting for

Sunday school by a long ring on the party line serving 29 families. With the introduction of commercial service this practice was discontinued.

The American Telephone and Telegraph Company, in striving to adapt its service to the needs of American life, has given thought to this problem of maintaining the integration of community life, and has gradually developed principles and policies in line with that purpose. In determining the boundary of an area to be served by any telephone exchange the fundamental objective is to establish a telephone service area which includes the primary economic and social interests of the people residing in and around a central community. This principle applies whether the population of the area is large or small. The central communities which form the nuclei of exchanges range in size from a large city down to a little cluster of houses and stores at a country crossroad, but each is the focal point for the interests of the people living and working in the exchange area. In addition to the more or less built-up central community, an exchange area ordinarily includes the surrounding dependent territory. The degree of interest with the central community generally diminishes with distance from the center until a point is reached where the major interest of a locality flows in another direction or lies within itself. The delineation of an exchange area which will best meet customers' requirements in each situation is necessarily a matter of business judgment based on experience and an intimate knowledge of local conditions, taking into account all pertinent factors.

To a large extent boundaries are determined by economic considerations. For an exchange covering a small town and surrounding farm territory this may be indicated by locations of the schools, churches, post office, general stores, moving picture theaters, grange headquarters, etc., used by most of the farm people; or, in the other direction, the extent of the farm territory upon which the town depends for trade, or for which it is the principal marketing or shipping point.

Other factors, however, influence the determination of area boundaries, such as opinions and preferences expressed by customers in interviews or opinion surveys, discussions with civic organizations, etc. Directory and information problems may also be simplified and the completion of long distance calls facilitated when town, post office and exchange names are the same or when areas coincide so that identification of one with the other is easy. Periodic reviews of all exchange boundaries are desirable to see that they continue to meet customers' requirements most satisfactorily. It is possible that as time goes by other and less tangible factors will be taken into consideration in establishing boundaries.

* * *

In a few of the major elements of community life conscious attention is being given to promoting community integration. Other elements require similar attention. Many railroad lines, especially in the East, built in "horse-and-buggy" days, established stations easily reached by such methods of transportation. Today many of these stations are unnecessary and are being eliminated. In that process

of elimination, determination should not be solely on the basis of railroad economies. Care should be taken to see that the stations retained should be those which count for community integration. Stromberg, quoted above on school districts, commented on other influences which also operate: "More powerful than the central school in determining the fluctuations in the trade area are the location and movement of agencies through which the farmers of the area market their goods, particularly the milk-receiving stations."

The integrity and coordination of a natural community cannot be insured by any one action or decision. If there has developed a live sense of the importance of the community and of its integration, then whenever the distribution of community services is under consideration there will be effort to insure that the boundaries of service areas will help in the development of stable community life.

Even where the financial cost of giving recognition to the need for maintaining the integrity of over-all communities is somewhat greater, a clear recognition of the value of such communities to our national welfare will lead to conscious effort and additional expense to preserve those values. But little such effort will be made unless the value of the community is recognized.

At Yellow Springs a few years ago a study was made as to what, in fact, constitutes the community. The boundaries were determined for the areas served by retail business, banking, church attendance in each of the churches, recreation, school attendance, telephone service, rural mail service, club membership and the like. The area served by the village in these fields varied somewhat, especially in case of school and telephone service, which in some directions were arbitrarily determined. In general it was not difficult to draw a line around the territory which in effect constituted the village community. Where such a course is taken in working out boundaries of such service areas as school and telephone districts, the over-all character of the village can be better preserved.

If the people of a community can have much of their lives in common, they may develop distinctive standards of quality and excellence, and in the course of time the community may come to have its own personality and flavor. A country in which many communities have such distinctive personalities will be more interesting and will have more varied contributions to its cultural life than one in which the individual communities have but little total living together, and in which each community is about like every other.

Such all-round living together need not lead to isolation or provincialism. Concord, Massachusetts, of a century ago, home of Emerson, Thoreau, and Alcott, had an exceptionally distinctive community character. Yet it had a world view, and was one of the least provincial of American communities.

In a community in which there is all-round living together—in which the people served by the local telephone exchange are the same ones who are served by the local schools, the local banks, the local churches, the local stores and the local farmers' cooperatives, and who work in the same local industries—the

people can come to be thoroughly acquainted with each other. The children can see their parents and neighbors in many circumstances, at work, at play, at church, at marketing. The wisdom, judgment and culture of the older generation can informally be inherited by the new.

This living together is not alone enough to make a great community. From somewhere, within or without, a great pattern of living must be achieved. A community should constantly be searching the nation and world for vision and the elements of progress. Its physicians, teachers, merchants, bankers and ministers should be doing the same. The spirit of the whole community should be one of exploring and searching for values, with open mind. But such elements of progress should be food for the community personality, and not the causes of its dilution and disintegration.

Let us hope the time will come when no school district will be organized without careful consideration of the natural community it is to serve; when no telephone company will plan its system without surveying the natural community which it will cover; when no corporation will any more think of locating a branch factory in a community, or an independent industry think of locating there, without the considered approval of the people of that community, than a director of the corporation would think of moving himself and his family into the home of an acquaintance without an invitation. As communities achieve for themselves more distinctive personalities and more enduring cultural traditions, such a hope will have greater prospect for realization.

—Arthur E. Morgan

Arising probably in neolithic culture, the village remains the most enduring of collective forms. Its life underlies all subsequent transformations of civilization; and although villages that continue as such never climb more than part of the cycle upward and never participate except by adaptive infiltration in the advances made in the city, they likewise tend to escape the worst defects of decay. The agricultural village, not the market, is the prototype of the city: its utilities for protection, storage, and life-maintenance are the essential nucleus of the city: they become "etherealized" in culture-forms, at the same time as they are finally given concrete expression in the form of collective art: altar becomes temple: planting and harvest rituals become drama and theater, granary bin and cellar are village prototypes of library, archive, museum and vault. The village remains the essential root from which fresh urban shoots from time to time thrust upward: its form and content persist long after more differentiated urban forms have flourished and disappeared. Hence the truth in the boast of the little village near Edinburgh:

Musselburgh was a borough when Edinburgh was none,

And Musselburgh will be a borough when Edinburgh is gone.—Lewis Mumford, *The Culture of Cities* (New York, Harcourt Brace, 1938.)

EDUCATION FOR COMMUNITY

*News and Information
on Residential Adult Education and the People's College*

Edited by GRISCOM and JANE MORGAN

EDUCATION FOR MUTUALITY

If the school places the emphasis on the relative standing of the pupils in the class, it encourages in the child an attitude of "I am going to beat you," and results, from the standpoint of modern living, will not be good. If, on the other hand, the emphasis is placed on group action and on the development and encouragement of those different capabilities which each child possesses, the child is encouraged to adopt an attitude of "We are going to do this," and there is likely to emerge from that school citizens who can make a really useful contribution to modern democratic society.

Believing therefore that cooperation as a way of life should be an integral part of the school curriculum and school discipline, we suggest the following as principles of method:

1. Creation by the teacher of situations containing goals or ends that can be shared, which require cooperation, and in which the children are enabled to cooperate.
2. The establishment of school rules which require cooperation in their observance.
3. Development in the child of levels of aspiration toward sharable goals.
4. Training in the knowledge of goals that are sharable and that ideals and aspirations involving relations with others may be best achieved by cooperation.
5. The inducement of attitudes which enable the child to cooperate.
6. The development of skills, or physical and mental activities, which tend to make him efficient in cooperative behavior.
7. The establishment of school cooperatives and credit unions to serve as practical illustrations of economic cooperation.
8. Inclusion in the history courses of the evidences of continuity in human activities of the principle of mutual aid, from ancient to modern times.
9. Inclusion in the courses in arithmetic of examples which show how cooperation means saving.
10. Emphasis in any course involving human relations of the value and the importance of "striving with" as contrasted with "striving against," in all activities directed toward the achievement of ends which are sharable.

In this submission we are not pretending to offer a finished ideal. All that we ask for is adequate recognition in the school curriculum of cooperative action

as ■ vital factor in social processes in which the ideal to be achieved or the goal to be reached is one in which all can share.

The great struggle today is one of ideas in which many of us believe the stakes are freedom of the mind and spirit and the dignity of the human being. These stakes will not be won for us and for humanity unless we train the citizens of today and tomorrow to a realization of their value and to give to the common task of social betterment all of which they are capable.

—A. C. Savage, Secretary, Ontario Cooperative Union.

An ambitious programme of summer schools, run by the Scottish Education Department, has just come to an end in Edinburgh. The most unusual was entitled "Women in the World of Today." . . . Another interesting summer school, organized by the Department at Edinburgh—it had in all three sessions—was entitled "Discussion Groups." The idea was to train leaders, so that each could go home and form a discussion group—in an office, factory, club, street or village. The topics to be discussed might be current affairs, art, music, sport, religion, philosophy—anything, indeed, about which people can hold different opinions. The tutors came from the training staff of the Bureau of Current Affairs. Every detail involved in getting a group started and carrying a programme through—topics, sources of information, starting points, the job of the leader—was gone into thoroughly.—from *Scottish Field*, September, 1947.

Public opinion in America is no longer democratically formed. It does not arise from candid discussions and exchanges of knowledge and experience between responsible citizens. Rather, it seeps down to the citizens in authoritative fashion and the more authoritative it sounds to the listener the more readily is it believed. If we do not soon discover modern alternatives for the older face-to-face exchanges, the end-result will be a citizenship more and more susceptible to demagogues.—Eduard C. Lindeman, in *Social Action*, June, 1946.

"When I read the vast and long curriculum now demanded of our students, I see there is such a thing as crippling a mind permanently by putting into it so many facts that it may become immobilized. Such a student may be at the head of his class in theory but at the foot in lifework. An intensive abnormal memory mechanism may in ■ certain number of students merge into a pathologic physiology; in others, it may exhibit difficult social adjustments, deficient judgment or lack of ordinary common sense. Theory is only the means to an end; it is not the end. We live in a world of realism. We fail or succeed. We *teach* the theory of ■ subject: we *train* for the practice of a subject."—George Crile, *An Autobiography*, by Grace Crile (Philadelphia: Lippincott, 1947), Vol. I, pp. 73-74 (italics added).

AGRICULTURE

BRINGING MANUFACTURING CLOSER TO THE SOIL

Vertical diversification is a term applied by D. Howard Doane of the Doane Agricultural Service to the policy of processing crops locally rather than shipping them away as raw materials. In a paper published by the National Farm Chemurgic Council he writes:

"The American farmer has, and is still, making a valiant fight to hold his place as the owner and operator of a business. Little by little he has had taken from him, or he has given up, those features which keep him in agriculture as a business. This process has continued until today most of us in agriculture are simply the producers of raw products. As such, history shows that we are within those groups which are most poorly paid. Look to India and China and see those who are called farmers. Glance at the coal miners of England, the fishermen of maritime nations, or the tie hackers of our hill and mountain areas, and find abundant proof for the historic fact that those closest to raw production are the lowest paid within any economy. . . .

"Is there another way? The answer is an unqualified "yes." . . . I call it Vertical Farm Diversification. That phrase means diversification above and beyond, as well as below, raw production. In diversifying vertically the farmer follows his most profitable crop or crops one or more steps beyond raw production. Instead of turning them over to others at the gin, elevator or packing plant, he himself performs the next steps. . . .

"The cotton farmer's trouble arises not from exclusive cotton production but from exclusive raw production. Now he is wholly dependent upon raw production while others pick up his product and gin it, store it, press it, haul it, factor it, insure it, squeeze it (and him), and do all else on fixed margins while he as an exclusive raw producer takes what's left.

"In Vertical Farm Diversification he again performs for himself some of those jobs his great-grandfather did, and keeps for himself the fixed margin of profit that all processing and handling always demands. As a competitor with industry he is competing with someone who must have a profit to stay in business. As a competitor with a fellow farmer, that competition gets hotter and hotter as prices go down and continues even after profits go out. His neighbor will contribute the fertility of his soil, the depletion of his buildings, and the labor of his wife and children, and continue to sell at a loss. When the *profit* goes out for the processor then he quits. As a farmer I have found it much more satisfying to compete with the fellow who must have a profit to remain in business. My farmer competitors are not that easy on me. They bring in as much cotton at 5 cents or eggs at 10 cents as they do when prices are much higher.

"I will give you one more illustration. Seventeen years ago we took over the management of a 7000-acre cotton plantation in Mississippi. It was producing about 250 to 300 pounds of lint per acre. During the last half dozen or

more years it has averaged well over a bale to the acre. But in the face of this we found that on average prewar prices it was hard to make money on just pure raw cotton production. We installed a modern gin—it has *always* made money. Its competition is other gins owned in town that must show a profit to exist. We noticed that the average price of cottonseed at the oil mill was greater in June to August than in September and October when most seed goes direct from gin to mill. We built a seed storage house and paid for it out of one crop. We bought pure seed and so sold planting seed to our neighbors—another profit. Later instead of buying our planting seed we decided to breed our own. We employed a plant breeder, developed the Bobshaw cotton, the first grown to industrial specifications, and our whole cotton research program paid dividends. Our organization and plantation is fairly large but still too small to perform some services best when working alone, hence, we joined a cooperative cotton selling organization. It has paid. We have not yet established an oil mill for crushing seed so again we joined a co-op oil mill and it has also been most profitable. . . .

“How strange that throughout the years, self-appointed advisers should condemn those areas that produce our greatest agricultural income, and continue to tell us to stop growing the very crop that makes us the most money. They have diagnosed our difficulty as specialization of production, and missed the real point entirely. The very thing they have told us to stop doing, we should continue to do: grow more of our most profitable crops, and then diversify vertically by adding processing to production. It's not the one crop, but the one process that has hurt us. There are good, perhaps necessary, features to some horizontal farm diversification, but certainly it has its limits in the number of different crops we can grow. Only man's vision is the limit to Vertical Farm Diversification. There are practical limits to population density and the number of people agriculture, under the old concept, can support. When agriculture grows vertically—moves up—only the sky is the limit. All true wealth comes from the earth, its production is our only renewable resource. Those who labor to produce only, are doomed to penury, while the cities flourish. If we in America are wise enough to tie essential production to intelligent processing and let the fruits of the latter flow also to the former, then our fondest dreams for American agriculture will become realities.”

“Ten million pounds of skim-milk wool are being produced each year. Additional products derived from skim-milk are plastics, rubber, and a substitute for ivory. We can now make milk for food purposes out of soy beans and transport it with trucks run on gasoline made from corn stalks, with the driver wearing clothes made from cow's milk.”—Quoted in *Farm Forum Guide*, Toronto.

Too Much Food?

For those who read the pessimistic article, "Too Many People," in *Harpers* for February, 1948, indicating world food shortages ahead, the following from *Iowa Farm Science* of a year earlier (December, 1946) will be interesting.

"Farm product supplies are outrunning demand. The main forces responsible are: (1) A slackening in the increase of population, (2) the fact that people spend smaller proportions of their incomes for farm products as they grow richer, and (3) the revolution in agricultural production methods.

"These forces are long-time. They make themselves felt not only in the American economy but in other countries as well. They are forces that already had their head prior to World War I; they moved on persistently during the inter-war years; and they have not been checked by what has happened during World War II. . . . It would be practical for the United States to supply nearly $2\frac{1}{4}$ times as much food as was supplied in 1943! . . .

"Taking the amount consumed per capita in 1943 as the measure for one person, we could supply enough food for 380 million people. In 1943 we supplied food for 170 million people, according to this report. These figures suggest that we can expand farm production more than is generally supposed. . . . Total supplies of farm products are likely to increase at faster rates than demand for these products. What are the consequences?

"Under these conditions, we can expect agriculture to continue out of balance with the rest of the economy. Agriculture will continue to be burdened with an excess supply of labor, even with business expanding and brisk job opportunities in non-agricultural industries. Continued improvements in farm technology will increase the excess supply of farm labor, probably faster than it can be absorbed by an expanding industry.

"We can therefore expect farm product prices and farm incomes to become low once more compared with prices and incomes in other parts of the economy. Therein lies the farm problem after the early postwar food scarcities are over and inflation has run its course and done its harm."—Extracted from the book, *Agriculture in an Unstable Economy*, by Theodore W. Schultz.

Only four of each ten farm youths in New York State who have left the parental home can go into farming; six must enter nonfarming occupations. Even though agricultural education should be stimulated, other vocational interests must not be neglected. A particular challenge comes from young adults from 18 to 30 years of age. They are not included in programs for youth or adults. Those who are unmarried seek opportunities for sociability and further training. Those who are married want help with economic and social problems.

A major problem of tomorrow's rural life is the achievement of a constructive integration of urban and rural viewpoints.—W. A. Anderson, in *Farm Research*.

SMALL COMMUNITY ECONOMICS

ECONOMICS PLUS

"Leon Harmel came of artisan stock and he swore to bring his policy as employer into harmony with the teachings of the Gospel. His father had been a good employer before him. . . .

"Leon Harmel's life work began with the death of his wife in 1870 when he was forty-two years old. He had been very sad at his wife's death and consoled himself with reading and prayer. 'All for Jesus,' by Faber, was one of the books that influenced him. He started then and worked for forty years more, for his workers, for his community. He never knew fatigue.

"He was the owner of spinning mills where 1200 workers spun, dyed and wound the wool in Val-des-Bois, France. . . . Girls who had to go home to get dinner for their families were let off half an hour early. Workers could take time off for confession, and all holy days were observed, not only those of obligation, but those of the patron saints of the workers' groups and associations.

"The little village of Val-des-Bois was a garden city, a few miles out of Rheims. The mills were by a stream, and gardens and plots of land surrounded every cottage. There was a church with three priests and schools taught by the sisters and Christian brothers. The second and third generation of workers could be counted among these 1200 who participated in the management of their work as well as benefited by it materially. The employer lived with his employees and the tone between employer and employee was one of friendship rather than class war. He died in 1915."—Peter Maurin, in *The Catholic Worker*.

COMMUNITY PROGRESS ATTRACTS INDUSTRY

Many industrialists today are thinking along the lines indicated in this excerpt from an address by Charles Luckman, president of Lever Brothers, at a recent Newspaper Advertising Executives Association convention:

"When we decide on a location, let us demand a community which affords comfortable modern housing—not only for our factory but also for our people—and within the means their wage standards would provide.

"We should feel constrained to inquire into the liberality of the public school system with the same interest that we analyze the liberality of the local tax structure. We must recognize that the promise of a tax exemption might also mean the exemption of our employees' children from the educational opportunities which make good citizens. It is incumbent upon us to remember that while we cannot always build the future for our youth, we can always build our youth for the future.

"When we look for plentiful power, we are bound to the corollary of inquiring into the recreational power and facilities of that community."—from the *Michigan Community News Letter*, January-February, 1948.

HELP FOR SMALL BUSINESS

The Ohio State University has established a Small Business Information Center. The following is from the published announcement:

"The Center brings together in one central, convenient place the facilities and services of the College of Commerce and the Bureau of Business Research which are being developed, in cooperation with the Ohio Small Business Commission, to serve small business in Ohio. The Center has in it now a special library of books, pamphlets, monographs, accounting systems, equipment catalogs, etc., containing information of value to small businesses. The Center also will distribute *Ohio Small Business Handbooks* and other materials being published now by the Bureau of Business Research.

"Specifically, the Center is intended to serve the following purposes: 1. To provide information and some individual counsel to veterans and other students of Ohio State University who are planning careers in small business. 2. To help businessmen operating small businesses, or planning to start new small businesses, to locate information sources that will assist them in operating or establishing their businesses. 3. To a limited extent, to handle mail requests for reference lists or published information on problems in establishing or operating a small business."

"At the end of the war several groups were interested in cataloguing opportunities for veterans and the suggestion was made to them that there were several business opportunities awaiting exploitation in the form of small bakeries in outlying business centers run primarily to cater to neighborhood business. Sufficient citizen interest was shown in this type of undertaking so that men with a little capital established such a bakery and it was found to be an immediate success. Since then several others have been established. As a consequence, not only are the citizens being more adequately served with wanted goods but there are more employment opportunities and a larger tax base to support local government."—Harold V. Miller, "The Community Council and the Community," *The Tennessee Planner* (432 Sixth Ave. North, Nashville 3). April, 1948.

I consider myself as a realistic economist who is concerned with the maintenance of a healthy, competitive, capitalistic, profit-motivated economic system. I have been equally convinced that small business cannot be preserved in sufficient force and with the necessary vitality unless a favorable climate is created for its existence and for its successful operation.

One of the basic conditions for such a climate is the adequate financing of such enterprises, particularly for interim and long-term needs. Once proper equity capital and long-term credit is provided, this financial underpinning will be sufficient to enable small business again to get all the necessary short-term credit from the ordinary commercial banking institutions that may be needed to operate their business.—Theodore Beckman, Ohio State University.

RURAL SERVICE AGENCIES

Many city and suburban dwellers who plan to build homes in the next few years will locate outside the population centers but within commuting distance of their work. The movement has made a sizable beginning, and momentum will increase rapidly this spring. Aside from the fact that countryside living, with its opportunity for gardening and small-scale farming, has increasing appeal for many families, a decentralized population will offer many vocational openings for those who wish to live in villages and small towns.

A recent survey shows that most urban services are available in towns of 2000 population and larger. In some instances service agencies are branches of city businesses; in more than 50% of the cases the vocations represent individually owned operations. As homes are built on the roads radiating from towns and at the edge of country communities, the result will be an increasing demand for skilled craftsmen and diversified trades. Traffic problems are so pressing in population centers that many city and suburban consumers now head toward less congested areas to do their marketing and shopping.

Another interesting vocational angle is developing in rural areas. Individuals and firms are doing custom work for both large-scale farmers and home gardeners. Land owners are discovering it is economically advantageous to contract for plowing, harrowing, hay baling, silo filling, corn picking and small grain harvesting. In some instances veterans with a farm background have developed thriving businesses from spring until freeze-up time. The new power saws for felling trees and cutting logs represent a long-awaited development. The insistent demand for lumber gives woodland owners an opportunity to harvest ripe trees by machine operation. In the next few years the increasing countryside population plus mechanization of agricultural operations will furnish many rural jobs.—*New York Times*, February 15, 1948.

"In order to help small business provide a bulwark against the encroachment of big business and its attendant evils, the following measures should be a program for all progressives: 1) Easier credit for small business, in the form of long-term loans at low interest rates. 2) Government aid to small business through direct loans or by guaranteeing loans made by commercial banks. 3) Taxation relief, such as reduced normal taxes and surtaxes for smaller firms. 4) Active enforcement of the Sherman Act and the passage of additional anti-trust legislation."—Susan Bell in *Ideas for Action*, Fall, 1946.

"Small Business Aids," published by the U.S. Department of Commerce, presents many suggestions for small business, such as might appear as articles in business magazines. No. 492 in this series is entitled "What an Employer Must Do under the Social Security Act" (and similar acts). This may be useful to operators of small businesses.

RURAL SOCIAL TRENDS IN NEW YORK: THEIR IMPLICATIONS FOR EXTENSION ACTIVITIES*

By W. A. ANDERSON

Professor of Rural Sociology, Cornell University

This is an interesting study which should be read in its entirety. The following extracts give some of the principal points.

From 1920 to 1940 there was an increase of 585,008 in the number of rural-nonfarm residents in New York State. This class of population increased 34.3 per cent from 1920 to 1930, and 17.5 per cent from 1930 to 1940.

Between 1920 and 1930, the farm population decreased by 76,508 persons, or 9.8 per cent. . . .

The urban increase in the 1930 to 1940 decade was only 7.1 per cent, while in the 1920 to 1930 decade it was 21.2 per cent. The increase had been around 20 per cent for a number of decades. Urbanization continued, however, and in 1940 the urban population represented 82.8 per cent of the total state population. . . .

The new nonfarm resident may not transfer his own basic interests from the city to the rural area in which he is now a dweller. He may reside in rural territory, yet not truly become a part of it in the community sense. In other words, new nonfarm inhabitants and new farm groups may divide rural communities into a series of opposing classes with special interests.

This problem must be met to prevent the development of a class separation and segregation as sharp as that which exists in many cities and in some rural sections and which would mean the loss of one of the finest elements of New York rural life. If Extension activities emphasize the community approach, and assist communities to work out their local problems through community councils and other devices, these communities will give rural residents a satisfying social life. . . .

The nonfarming group must be given attention. If, however, this should minimize the importance of the farm group, the new rural life would be as seriously affected as though only the farm population were considered. An appraisal of the total needs should be made to discover whether Extension programs should be geared to serve the whole rural population—village, rural-nonfarm, and farm. . . .

Farming as an occupation is self-perpetuating. It recruits its operators largely from the sons of farmers and there is no considerable movement into it from other sources.

Since successful commercial farming demands well-trained scientific operators, Extension activities among farm youth must emphasize this. The fact that fewer commercial farmers are needed means that training must be thorough.

*Cornell Miscellaneous Bulletin 2, Ithaca, New York, May 1946.

With six or seven out of each ten farm youth entering non-farming occupations, however, and with few youth from other sources becoming farmers, Extension cannot well neglect the other interests. As the rural population increases in the number of nonfarm youth it includes, the demands for service from this group will increase. . . .

Rural areas were, only three decades ago, almost completely organized on a primary group basis where association was intimate and face-to-face and where rural people were bound together in neighborhoods and communities through friendship, cooperation, and mutual aid. This is being sweepingly undermined by the general trends of social development. A new secondary, impersonal, and decentralized rural society is swiftly coming to pass. It is easy to live impersonally in the rural community today; it is easy to live in segregated classes in rural areas. More than ever, therefore, help to integrate this whole rural life so that it can continue to be one of friendship, cooperation, and mutual aid is called for.

It is now known, and scarcely contested, that the village community was not a feature solely of the Slavonians, nor even of the ancient Teutons. It prevailed in England during both the Saxon and Norman times, and partially survived till the last century; it was at the bottom of the social organization of old Scotland, old Ireland, and old Wales. In France, the communal possession and the communal allotment of arable land by the village folk-mote persisted from the first centuries of our era till the times of Turgot, who found the folk-motes "too noisy" and therefore abolished them. It survived Roman rule in Italy, and revived after the fall of the Roman Empire. It was the rule with the Scandinavians, the Slavonians, the Finns (in the *pittäyä*, as also, probably, the *khlakunta*), the Coures, and the Lives. The village community in India—past and present, Aryan and non-Aryan—is well known through the epoch-making works of Sir Henry Maine; and Elphinstone has described it among the Afghans. We also find it in the Mongolian *oulous*, the Kabyle *thaddart*, the Javanese *desa*, the Malayan *kota* or *tofa*, and under a variety of names in Abyssinia, the Soudan, in the interior of Africa, with natives of both Americas, with all the small and large tribes of the Pacific archipelagoes. In short, we do not know one single human race or one single nation which has not had its period of village communities. This fact alone disposes of the theory according to which the village community in Europe would have been a servile growth. It is anterior to serfdom, and even servile submission was powerless to break it. It was a universal phase of evolution, a natural outcome of the clan organization, with all those stems, at least, which have played, or play still, some part in history.

—Kropotkin, *Mutual Aid*

According to the Office of Small Business, Department of Commerce, there are 5000 trailer parks in the country, with an investment of \$100,000,000.

AN ISLAND OF COMMUNITY IN THE SEA OF AMERICAN LIFE

The way in which community tends to persist when people go from ■ primitive rural environment to an American city is described in an article by J. Mayone Stycos, "The Spartan Greeks of Bridgetown," in *Common Ground* for Spring, 1948, from which the following is quoted:

"Probably the most striking result of my investigation of the first and second-generation Greek Americans of Bridgetown was the discovery of the unusual amount of community spirit and active cooperation the members manifested. While stresses and strains on the community do exist, they seem the exception. The unity is of two kinds, psychological and structural. The Greeks *think of themselves* as a unit. The sense of this unity was frequently expressed. Several persons said the community was like 'one big family,' while others showed in their attitudes a preference for those of Greek descent on ■ basis of 'feeling at home,' 'being with your own kind,' etc. Nearly all those interviewed commented on the friendliness of the Greeks in contrast to 'Americans.'

"At Church affairs, dances, picnics, etc., I was constantly given the impression of a primary group gathering. Informality, spontaneity, and thorough mixing of the members of the crowd demonstrated the close personal ties of the participants. These informal, friendly attitudes are seen too when members of the community visit other Greeks.

"... Said the Greek priest after a year in the community: 'The first thing that struck me about Bridgetown was the absence of class distinctions. In R—, where I was previously, there was a higher class of Greeks who would not mix with the others. . . . Here if a person is sociable he won't be neglected. On name days it is open house. There you go by invitation.' A middle-aged woman who is not a Spartan maintained a similar attitude: 'In Greece they make you to feel your class. The high class doesn't talk to the low class. Is not like that here. Pappas talks and acts to me like he has no money. We all go to the parties together, dance together, eat together. . . .'

"A girl from one of the families of greater prestige, influence, and economic success told me that all Greek girls regardless of their economic status are invited to her parties and said, 'I don't know of any class distinction in Bridgetown. There may be a few families that think they're better than others, but only a few.' Her aunt was of the same opinion. She observed that there was class distinction in Greece but maintained there is none in Bridgetown because the group has to stick together due to their minority position. . . .

"That the Greeks are 'one big family' is largely true in a structural sense also. The principal cause for unity stems from the fact that most of the group have come from the same section of Greece. This area, Sparta, is a rural agricultural section whose extreme poverty prompted emigration. . . .

"Few other nationality groups, I think, are so efficiently organized. It must

be understood that the 'community' is not simply a mental concept or a generalized feeling of unity. The Greeks comprise an organized, functioning community within the larger American community. Once each year the entire adult population meets to discuss community and Church issues. . . .

"Important, too, from a structural point of view are the clubs and organizations connected with the Church. The community is so well organized that no one is left out of its organizations, there being a club for each of the various age and sex groups. . . . By clubs and organizations for every age and sex group, the Greek community carefully integrates those members who are naturally divided by their sex and age class. Each organization is constructed around a common and central idea: the Greek culture, language, and religion must not die. . . .

"The Greeks, abandoning their native land where class structure was well defined and observed, have set up their own standards in Bridgetown. All the Spartans who came to the city were poor, and, in the absence of old established higher class families or a political aristocracy of Greeks in Bridgetown, the Spartans, understandably valuing industry and economic gain in the new country, made wealth the only symbol of status. The Greeks who came to Bridgetown first are the families that made the most money, founded the Church, and are consequently respected for their upper-class position.

"It must be emphasized, however, that while there is a certain amount of rebellion against this upper-class clique, there are no signs that it approaches the intensity necessary to consider it a significant factor in disintegrating the community. As one boy put it, 'They may have their squabbles, but on the whole the Greeks stick together pretty well.'"

It would be well if, in America, the cultural groupings of varied ethnic groups, instead of being dissolved in a uniform mediocrity of American culture, could be preserved and refined, and be made to contribute to the diversity of that culture.

FAMILIES ON THE MOVE

Mobility of American families, which in some areas change their residence at the rate of six times every ten years, was described by Dr. Eduard C. Lindeman as one of the four primary factors undermining the stability of the American home. Dr. Lindeman noted that people are likely to go where jobs are available. During the war, 27,000,000 people changed their residence. "In other words, industry produces an unstable family, unsteady with respect to place or locality. Unstability may lead to psychological or emotional instability unless we learn how to service unstable families."

The other three primary factors undermining the home were named as economic insecurity, lack of education for family life, and emotional disturbances precipitated either by internal family elements or by unrest in the world.

—*Family Life*, February, 1948.

COMMUNITY OVERSEAS

A NEW SOCIAL EXPERIMENT

The following account of a communal Palestine settlement gives a picture of a kind of social unit which is developing there. There are several similar communities, some several years old. The expression "totally different" does not apply to internal structure. Most of the others are agricultural.

"Kibbutz Efal" was founded six months ago. It is situated between Ramat Yitchak and Kfar-Azar, seven kilometers from Tel Aviv. This kibbutz—totally different from any other in both structure and way of life—is one of the most important social experiments in the country.

"Some 80 members of the Histadrut in Tel Aviv spent years in trying to devise a communal mode of life for town-workers over 30 years of age with families to support. A kibbutz of this kind had to offer conditions such that the worker would conclude quite simply that it would be more convenient for him to live there than on his own in town; that his wife would have less work, his flat would be more comfortable, he would have better food, fewer worries and a more secure livelihood, and, last but not least, that he would be provided for in his old age.

"The first thing one notices in the kibbutz is that the flats are really better than those of workers living in town. The kibbutz member and his wife have a one-room flat with hall and conveniences. Children up to school age live separately. For the time being children of school age and above live with their parents, sleeping in the hall of the flat. However, there will soon be separate accommodation for these children as well. These are living conditions every town-worker dreams of. . . .

"The kibbutz has 106 members—men and women—and 65 children. Forty-three members work in town, half of them in public institutions and the remainder doing manual labor of various kinds. The present income of these 43 members is LP 1,900 and their expenditure is LP 1,350 a month.

"But how do the members of the kibbutz feel now after living there for six months, and what are their future prospects? For most of them (apart from the few who had been for many years living a communal life in 'Gal' in Tel Aviv itself) the change from individual to communal life was an unprecedentedly drastic one without any preparatory period of training such as is given members of agricultural kibbutzim. A woman who had always been accustomed to having a kitchen of her own suddenly found herself sharing a kitchen with others, and mothers who had been accustomed to taking care of their babies themselves now hand their babies over to other women members who volunteered for the job. All the little things, both pleasant and trying, in the day-to-day life of the urban mother are suddenly taken out of her hands. It is the women, of course, who feel the impact of the change the most. Some of the women there said that they

were prepared for the worst when they came, but found conditions much better than they had expected. The knowledge that this was their common home was a great help in overcoming the difficulties of the change-over. There are still a few things which they have not yet become accustomed to, such as working continuously for eight hours. In their former homes they used to work 14-16 hours a day and sometimes even more—but their work was not continuous. They all said that it was only now that they knew what a continuous and complete rest meant, and that they had at last found time to enjoy books, music, rest and recreation.

"The children got used to things first. At the beginning, they would cry for their mothers every night. Now, however, a mother finds it difficult to persuade her child to sleep in her room.

"For the town worker himself the change has not been so considerable. He goes home after work like any other worker living on the outskirts of town. But he is now free of private troubles that had kept him worried before. If he is keen on playing his part in public affairs, he now has an opportunity to lend a hand, and should he prefer to be on his own—there is a quiet corner waiting for him in his flat. If he has a son—the kibbutz will pay for his education. So as soon as he gets off the bus he feels he is really coming home to relax and rest."—from *Palestine Information*, February-March, 1948.

Eugenical News for March, 1947, contains an interesting article by Frank Lorimer on "General Eugenics." In another article in the same issue, on "Recent Trends in American Marriages," by Paul Popenoe, we read:

"In all large cities the number of babies born (except to families living on public charity) is far too small to replace the population (the net reproduction rate is generally about 75%); even in the rural areas the birth rate has tended to drop below the replacement level except in a few areas, including the tenant farms of the southeastern states, and Utah (LDS influence). . . .

"Urban-rural differentials are well known but their importance justifies still more attention. Young women tend to leave the farm and concentrate in cities where they can get jobs; young men tend to stay on the farm where they are needed or useful. Thus a recent study in Minnesota found that 'In the age group 20-24 in 1940 there were 147 farm men per 100 farm women, and in the cities there were only 82 men per 100 women.' But farm families are more stable, happier, and produce more children; hence the farm is obliged to supply population to keep the cities alive. Biologically, the farm is a producer of population, the city a destroyer of population. Cities always live as parasites on the rural areas. If the nation is to survive, the cities must be willing to give the farmer enough prosperity to enable him to raise a family."

TOWARD PUBLIC UNDERSTANDING OF SOCIAL CASEWORK, by Viola Paradise (New York, Russell Sage Foundation, 1948, 242 pages, \$2.00).

An explanation, in language for the average American with grade-school education, of the character and value of casework. To quote the Foundation's announcement of the publication:

"Caseworkers have traveled a long way ahead of the public's image of them," says the report, suggesting that many agencies need to develop 'more specific, better documented, and more varied' public information. In many communities over the country casework agencies consider newspapers their most useful medium of interpretation. And as social work increasingly puts into practice its new philosophy—that of service, not for one unhappy segment of the population, but accessible to all—it will find the press correspondingly receptive."

A Study of the Values of Rural Living, Part I, by W. A. Anderson (Cornell Agricultural Experiment Station, 1947). This is a technical presentation and discussion of questions to be asked concerning opinions on rural living. While the term "rural living" is used, the assumption is made throughout that rural living and farming are identical. The approximately half of rural residents who are not farmers are not considered.

The *New Dominion Series* leaflet for February, 1948, entitled "Twentieth Century Pioneers," is the story of the several old and successful cooperative undertakings of a Mennonite community in Warwick County, Virginia. Cooperation began when the land for several families was acquired by a single purchase, and when the first families to arrive took in and cared for the next families to arrive until their own houses could be prepared. The story illustrated the fact that the best foundation for success in cooperative undertakings is a spirit of neighborly cooperation. The several cooperative projects in marketing, financing, telephone line construction and operation, processing and distribution of dairy products, were only extensions of the community spirit which at first expressed itself in neighborly working together. *New Dominion Series* leaflets are published by the Extension Division, University of Virginia, Charlottesville, Va.

The *Michigan Community News Letter* (University Extension Service, Ann Arbor) for December, 1947, in addition to summarizing community building activities over Michigan, lists the following bulletins which are available for distribution: "Community Planning in Alma"; "Community Organization—An Example of Process"; "Bibliography on Community Coordination"; "Talking Things Over—Suggestions for Program Planning"; "What Some Communities Have Done for Themselves"; "Mobilizing the Community for Adult Education"; "Evaluation Sheet"; "The Community Council"; "Birmingham Uses Annual Institute for Community Study and Action."

FULL EMPLOYMENT IN YOUR COMMUNITY. A Report of the W. E. Upjohn Institute for Community Research (Chicago, Public Administration Service, 1947, 119 pages).

According to the preface, "It is the purpose of this book to bring together in one place all of the major suggestions that have been made which look toward the achievement and maintenance of full employment, insofar as these proposals relate to action which can be taken at the local level."

The book is of chief value not as answering the reader's questions, but as bringing to his attention the subjects concerning which it would be well for him to seek information. Many of the books and pamphlets referred to in the bibliographies following the chapters are of the same character.

MEETINGS AND CONFERENCES

May 17-19, Essex House, Newark, New Jersey, National Citizens Conference on Planning, sponsored by the American Planning and Civic Association, 901 Union Trust Building, Washington 5, D.C.

June 15 to August 29, Grailville, Loveland, Ohio, eight sessions of the "Schools of Apostolate" for training Catholic women for life on the land. Address Miss Frances Dougherty, Grailville, Loveland, Ohio.

June 13-26, Mission House College, Plymouth, Wisconsin, National Co-operative School for Group Organization and Recreation, conducted by the Co-operative League of U.S.A. Address Ellen Linson, Box 57, Greenbelt, Maryland.

June 20-23, University of New Hampshire, Durham. Fifth Annual Community Conference of Community Service, Inc., in association with the New England Institute of International Relations (see inside front cover for announcement).

July 7-23, Sarah Lawrence College, Bronxville, New York. Workshop in Community Action, conducted by School of Education, New York University, and New York State Citizens' Council. Sections: "Dynamics of Community Behavior," "Experiments in Community Action," "The School in Community Life," "Techniques of Community Research." Write Harvey W. Zorbaugh, School of Education, New York University, Washington Sq., New York 3.

July 2-August 27, Community Service Units conducted by the American Friends Service Committee (20 S. Twelfth St., Philadelphia 7) in both city and village communities, to give opportunity for young people to study social and economic problems while contributing their labor in building houses, constructing playground equipment, etc.

August 13-23, Lake Chapleau, Laurentian Mountains, Quebec. "Laquemac," School for Community Programs, an intensive ten-day workshop in the form of a bilingual camp school, sponsored by McGill and Laval Universities. Write R. Alex Sim, Adult Education Service, Macdonald College (McGill), Ste. Anne de Bellevue, Quebec, Canada.

THE GREAT GOD TREND

"And finally, there is the Great God Trend. There is none equal to him. Everybody obeys, everybody follows him. He destroys those who do not worship and go along with him [and often those who do].

"You do not believe in this God?

"Try not following, try to persuade others not to follow and see whether you are free and what you are equal to.

"You are not up to date, you are a reactionary. You don't know what's going on in the world. You are still traveling mentally in a horse and buggy."—W. T. Couch, in *It Costs Us Nothing* (Human Events Pamphlet No. 27).

With many people, to say, "it is according to the trend," means, "it is inevitable." There is nothing to do but surrender and follow. Timid people, cowards, stupid people—which classifications include most of us—seek to discover "the trend" and to follow it.

This feeling of helplessness against trends is one of the great weaknesses of our time. A trend may be good or bad; or good at one time and bad at another. A trend is often but the momentum of a mass of men who have surged past a goal, and have not the judgment or energy to stop. Trends are forever leading men into blind alleys or over the precipice. But seldom is our going along with them inevitable.

During several years in my work I became acquainted with a large number of economically successful Americans in many fields. I was interested to observe in how many cases they had attained their economic ends by thinking through situations and by taking the course which seemed reasonable, even if no one else were going their way. With some such men independence in economic thinking was matched by similar insight and thoughtful self-direction in the entire habit of life. These men are the pioneers and leaders of business and of society. Sometimes, however, independence of thought and action do not go beyond the field of economics. By assiduously following the prevailing social trends, as in ostentatious living, in disregard of the interests of employees and public, and sometimes in keeping up with current indulgences, a man may be able to transmute his economic gold into personal and social dust and ashes.

Nearly every great movement for human progress has begun as an action against prevailing trends. Critical appraisal of prevailing trends, use of them when they are going the right way, and action independent of them when they have overshot or missed the mark, is essential to the wise ordering of life.

Is not the wholesale movement to urban living a blind trend? In general, families that move to the city are moving to a graveyard of families. If a trend is to the graveyard, many people, believing that trends indicate the inevitable course, will go along. We need to create patterns of wholesome community living which will preserve and nurture the sources of national vitality. To do so we shall have to give up allegiance to the Great God "Trend."—Arthur E. Morgan